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the SEMI

WINTER 8 • FEBRUARY 22, 2010

CONNECTING THE CAMPUS • CREATING DIALOGUE

I Am Bob— I Am Dave: A Lenten Reflection

By Clay Schmit

*A*t the very center of campus, Fuller is blessed to have a sculpture of the crucifixion by Christopher Slatoff. Chris, himself, is also regularly on campus speaking with students and offering instruction in art and sculpting. He told me about working on the crucifixion.

Please see LENT on page 5

This week in the SEMI

An interview with
Jim Wallis, founder of
Sojourners
and author of
the new book,
*Rediscovering
Values*.

See page 6



Lent and I have a strange relationship.

I grew up nominally Catholic, so while Ash Wednesday services were not a part of my childhood, the general concept of Lent as a time to not play video games for 40 days (in my mother's ideal world) was.

However, my adult life has been spent in primarily non-liturgical Evangelical settings, so the formal, corporate observance of Lent has been somewhat absent from my Christian life for many years.

Despite that, I have grown to love Lent. Even though it has not been emphasized within my tradition, I have learned to love this time of confession, introspection, transformation, and preparation for the celebration of the resurrection. There is something about becoming more intimately aware of my own sin that makes the celebration of the resurrection that much sweeter.

One of my guides through Lenten seasons in recent years has been the incomparable Henri Nouwen. Ever since taking a course on Nouwen, as my first class at Fuller a few years ago, I have been blessed and guided by his gentle wisdom, particularly as it pertains to seasons like

Lent. Here is one of my favorite quotes from Nou-

wen, a quote that is actually a Lenten prayer:

How often have I lived through these weeks without paying much attention to penance, fasting, and prayer? How often have I missed the spiritual fruits of the season without even being aware of it? But how can I ever really celebrate Easter without observing Lent? How can I rejoice fully in your Resurrection when I have avoided participating in your death? Yes, Lord, I have to die—with you, through you, and in you—and thus become ready to recognize you when you appear to me in your Resurrection. There is so much in me that needs to die: false attachments, greed and anger, impatience and stinginess.... I see clearly now how little I have died with you, really gone your way and been faithful to it. O Lord, make this Lenten season different from the other ones. Let me find you again. Amen.

May that which must die within us die this Lenten season. And may we find him in beautiful new ways.

S

-Brian Kiley, SEMI Editor



the SEMI

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Ads Submission

Winter 10
Spring 1

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March 1

Got an opinion? Cast your cares on the SEMI.

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ANNOUNCEMENT

Fuller Students' Worship Night

Wednesdays

8pm-9pm

Payton Hall 303

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Presented by TGU

I Am a Sojourner: A Fuller Alum's Journey to Sojourners

By JUSTIN FUNG

When I moved from London to Pasadena in the fall of 2006, I was only just beginning to discover how big the gospel really is.

I grew up in churches where the focus was on the individual and the family, on personal piety and certain standards of behavior, on study and memorization of the Bible. While these are good and, I believe, important parts of Christian living and witness, it took a surprisingly long time for me to become aware of what the gospel and the kingdom of God meant beyond my personal relationship with Jesus.

The Spirit of the Lord anointed Jesus to, among other things, bring good news to the poor (Luke 4:18). And the subject Jesus talked about the most? The kingdom of God. I wondered why in two decades of church and Sunday School attendance (Vacation Bible School and youth camp too), I'd never heard about God's heart for the poor, nor about Jesus' concern for what happened in the here and now. How had I missed over 2,000 verses in the Bible referring to justice and poverty?

It was during my time at Fuller that these discoveries began to take the form of a calling: to do justice and to see justice done. It was at Fuller that I came to understand justice as a central feature of God's character (Deut. 10:17-19; Amos 5; Isa. 5:16, 30:18, 61:8; to list but a few passages that speak to this).

And so I began to seek justice, believing that, as Cornel West says, "Justice is what love looks like in public." I wanted to address the broken systems and unjust institutions that perpetuated oppression and marginalization. I wanted to fulfill what I came to see as my calling: "Speak out for those who cannot speak, for the rights of all those destitute. Speak out, judge righteously, defend the rights of the poor and the needy" (Prov. 31:8-9).

My seeking led me to Sojourners.

Sojourners, whose mission is to

articulate the biblical call to justice and peace, started in the 1970s as a small community of Christians in Deerfield, IL, who began meeting to discuss the relationship between their faith and political issues—the Vietnam War in particular. In 1975, the community relocated to an inner city neighborhood in Washington, D.C. As a result of these beginnings, Sojourners' focus is largely on issues of poverty and peace.

war and conflict are just as wide-ranging, impacting family life, social and political stability, and the emotional and psychological wellbeing of civilians and combatants. With such broad theological bases, Sojourners' work is often equally wide-ranging.

Last year, our big push was for health care reform, for a fix to a system that results in over 40 million people uninsured, millions more underinsured, and unhealthy levels



The theological foundation for how and why we do what we do is the belief that every human being is made in the image of God. This means not only that every person has value and that every oppression and injustice inflicted upon someone denigrates the One who created that person, but also that we were created to image God, to represent God to the world: to be living examples of his justice, mercy, grace, love.

The effects of poverty are wide-ranging, impacting personal, social and relational development, education, employment, and health, to name but a few. And the effects of

of health care spending. But we also kept busy with other poverty- and peace-related issues. In February, we convened The Poverty Forum, a bipartisan task force of policy experts commissioned to develop proposals for poverty reduction. In the fall, we garnered more than 20,000 signatures on a petition urging President Obama to take a more creative approach in Afghanistan than simply sending in more troops. And we advocated—on Capitol Hill and through the monthly *Sojourners* Magazine—for climate change legislation that recognized, respected and prioritized the needs

Please see *SOJOURNER* on page 9

Haiti: Hope Amidst the Devastation

BY CARLA BREWINGTON

Dear Friends, I've just returned from Haiti. There is so much to say, but so few words. I will try to give you a glimpse into what is going on there.

Bottom line: I could not NOT go to Haiti! I saw the news, heard the cries and I had to go! People donated funds and time and prayers. I was able to take medical supplies and cash into the heart of Haiti, where the devastation from the earthquake has shattered buildings and shattered lives.



I arrived in Santo Domingo where I hopped a convoy with doctors and medical personnel and traveled to a small border town with a small hospital with blood smeared walls and floors. They need more doctors, more supplies, more everything. Haitian women singing and worshipping out in the field in the midst of such darkness. The light still makes a way.

Then I traveled to Port-au-Prince the next day, which is where I spent most of the time.

RUBBLE, RUBBLE, RUBBLE, EVERYWHERE YOU LOOK!

There were bodies being burned in the streets because of smell and disease, dead bodies still underneath all of the rubble, and people still in shock,

unable to comprehend the death and destruction all around them. People are crying, stunned beyond hope. Relief workers try to bring comfort and meet needs. We hand out water, but no matter what we do, it is not enough.

Everything is overwhelming and our response is so inadequate. Every day is like a month. Relief workers burning out after about a week or ten days. Little sleep, little food, little water and still chaos, but workers giving everything to those with nothing. When they are able they sleep next to the tarmac, with helicopters bringing in severely wounded people to the make shift hospital near by and planes landing with supplies, but never enough.

During food distribution, young men storm to the front to get all of the food and water being offered so that they can sell it to those who have not eaten in days! Women are pushed out of the way. Women in Haitian society continue to be oppressed in countless ways. Children wander alone, unable to scramble and fight for themselves.

Search and rescue teams have stopped looking for the living and are now leaving. But another wave of relief workers is coming to Port-au-Prince to help.

Signs of the people who died trying to escape the earthquake are everywhere.

In the midst of the rubble and death, people stand up and begin to worship, calling out to Jesus and longing for him to rescue them. The women are leading the dance of worship and singing in the streets. Incredible!

M.A.S.H.-type medical units are set up in many places throughout the city, with doctors and medical personnel working non-stop around the clock. At the door of a hospital tent

I watched a young woman writhe in unbelievable pain as a doctor had just amputated her leg at the thigh. I've never heard such a wail of pain. There was no morphine and no pain killers, but nothing they could do because gangrene was setting in and she would have died.

SOME GOOD NEWS

Within a day of arriving we were able to find an orphanage in the middle of town that was setting up a clinic. I delivered half of the medical supplies that I brought from the States to them. They also had a tent city that was multiplying by the hour and the people who run it had just buried the last 20 of their staff who had died in the earthquake.

With the help of Samaritan Air, we were able to fly a helicopter into remote areas and take in medical supplies the people had been praying for. Turns out we took exactly what they needed! They took another load back the next day and continue to fly medical supplies to isolated areas where no aid is available. Relief workers/missionaries/people from all over the world have come to Haiti in order to relieve suffering. The MAF disaster team is the hub of operations, facilitating planes and choppers going in and out of Port-Au-Prince.

I was able to help adopting parents who were trying to find their Haitian kids and work thru piles of bureaucratic paperwork to get them out of the country. Two years worth of paperwork was lost in the ruins of the earthquake! The government, what's left of it, is clamping down on the adoption process because of potential trafficking. That is necessary, but they can't tell the good folks from the bad, so they are putting a stop to all kids leaving Haiti. The whole situation is a complicated mess. Pray for order in the chaos.



Lent

Continued from page 1

The models for the two Roman soldiers nailing Jesus to the cross are his friends, Bob and Dave. Bob is the upright figure with hammer and nail in hand. Dave is the lower figure struggling to hold Jesus' hand down on the cross. Bob is a guy who likes to get things done. If the task is to get this guy crucified, then get right to it. "Okay. Next!" Dave is fussier. He chases after details and digs into things. "Bend down and get into it; let's do this right."

Now that I know their names, I regularly walk by the statue and greet the guys: "Morning Bob. Morning Dave." And I walk on, as consumed with my work as they are with theirs.

Every once and a while I pause over their work and think about what they are doing. Nailing Jesus to the cross. Nasty business. But, not just their business. Especially at Lent, we are drawn to remember that this nasty business is also our business. The Lenten hymn asks: "Who was the guilty, who brought this upon thee? Alas, my treason, Jesus hath undone thee." I am the guilty. And you. Our sin brought this about. We have to admit that, especially during the season of Lent. Just as Rembrandt did by painting himself into the scene of the crucifixion; just as Mel Gibson did when he filmed his own hands nailing Jesus to the cross in *The Passion of the Christ*. In Lent, and at other reflective times, I don't merely walk by the statue and say, "Hi Bob, Hi Dave." In Lent I walk by and say, "I am Bob. I am Dave." I am the guilty, I brought this upon him.

One day, I walked by Bob and saw that a bird had released its droppings right square on the top of Bob's head. This insult to Bob's dignity was there a week later, and then two. It was there until one day, I paused in sympathy with Bob, then took time to go to the rest room to get a wet paper towel to clean off the debris. I rubbed at the spot. It was stubborn. I

rubbed some more. It wouldn't come off. I began to realize that the bird's dropping was no longer there. What remained was a stain on Bob's head. What had begun as an insulting splatter had become part of the statue: it was patina.



I suppose we all have a few splatters on us. The patina of sin isn't as easy to see in us as it is on Bob. But, it is surely there. Until the day that Jesus gets up off the cross and wipes it away. For us, fortunately, it comes off. We are made clean. And then, we are splattered again. I am still Bob. I am still Dave. Luther had a nice way of addressing this paradox. Those who have been baptized can rest in the assurance that each day is a new washing, a new cleansing, a new forgiving, a new living into faith. We need it every day, so regularly do we stray and fall and become splattered. I need it every day, because I am Bob; I am Dave. Thank God, that other guy is a friend of Chris Slatoff's, too. His name is Jesus. **S**

What can we do? Pray yes, but we must do more than pray. We must go to the hardest places, to those who have had everything taken away from them, to be with them in their suffering. We must go and for many, it is imperative to stay and help rebuild! Right now the need is still great: medical supplies, tents, water purification systems, and the list goes on. I am trying to get more supplies sent back over to Haiti. If you can help, let me know.

Whether it is in the jungles of Burma rescuing child soldiers and orphans, caring for the internally displaced persons on the run from the Burma Army, bringing relief to refugees on borders or today helping in the harshness of Haiti's disaster, everyone has a responsibility. Without active participation in laboring for justice our faith is worthless. **S**

Carla Brewington (3rd yr., PhD, SIS) is director of Harvest Emergent Relief, a mission for women called to work in high risk areas.



Clay Schmit is a preaching professor in SOT and is also the director of the Brehm Center for Worship, Theology, and the Arts



Finding a New Moral Compass

INTERVIEW BY BRIAN KILEY

In *Rediscovering Values* Jim Wallis says we need to think about how our economic crisis will change us. We asked him about the book and the movement he hopes it starts.

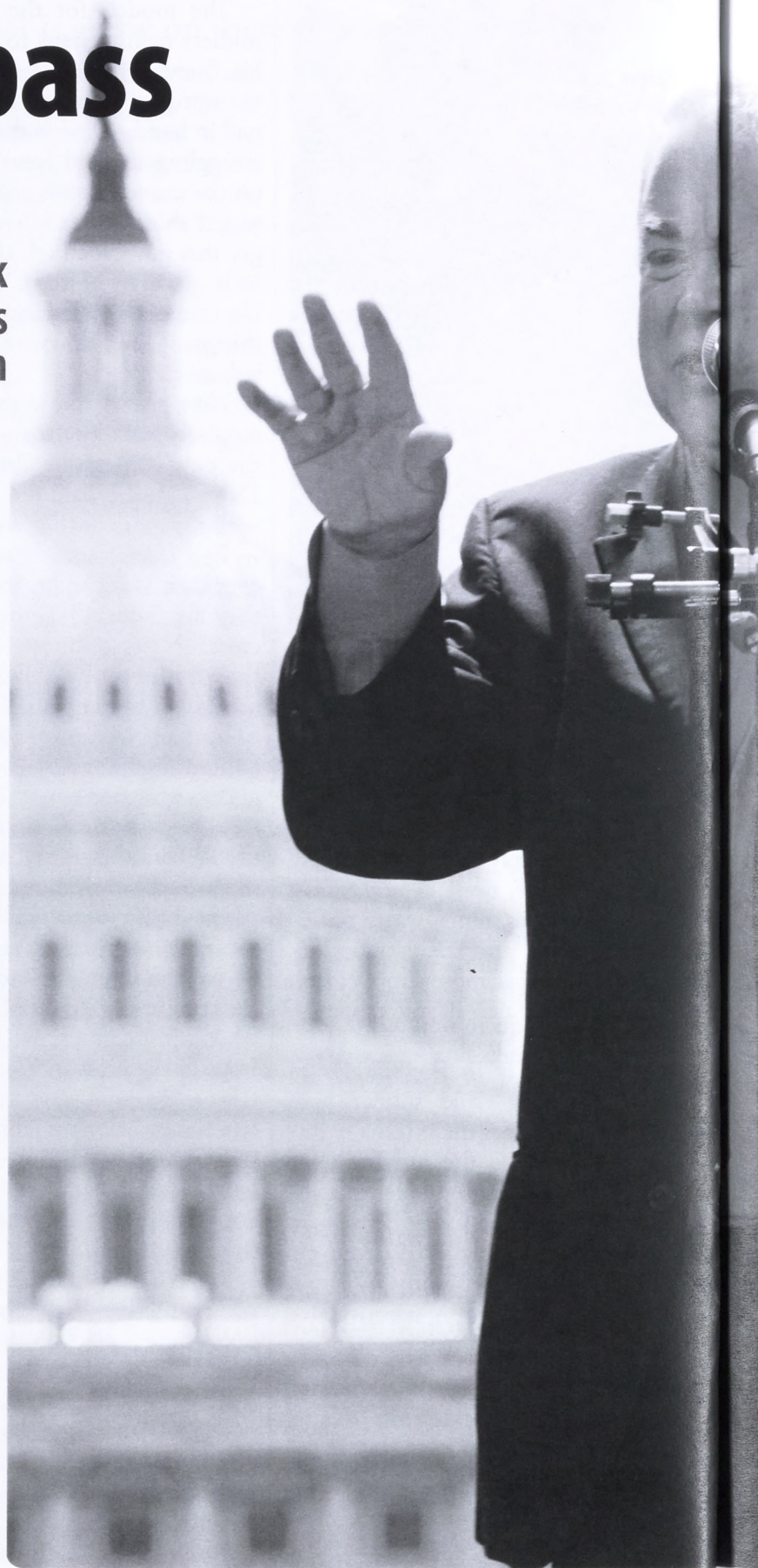
Why did you write this book?


The ideas for this book first begin to emerge at the World Economic Forum in Davos, Switzerland. Davos has what I would call a side bar on social conscience every year, extracurricular activity. If you want to hear Jim Wallis and Mohammad Yunus, go to the fourth floor at 7:00 a.m. and meet the 40 other people from nonprofit organizations. Last year they had a panel in the plenary and it was called "Values in the Market." Tony Blair was on the panel with me and the next day he said, "Jim, they must be in crisis to have a panel on values in the market and to invite you to speak." So I said, every morning we get in our hotel rooms and turn on CNN, and one of you CEOs, you're all bundled up, the snowy magic mountain of Davos is in the background, and the reporter asks the same question every morning which was, "When will this crisis end?" And they had a white board and they all made their predictions. I just said, "With all due respect to you at CNN, that's the wrong question." Here's the right question, "Not when will it end, but how will this crisis change us?" That's the question this book is really about.

This year, Mohammad and I were in one of the opening plenary panels with three corporate CEO's to discuss the topic "Re-thinking Values in a Post-Crisis World." So they are listening.

From the very first brainstorm session on the outline of the book, throughout the editing process - the goal has been changing the conversation about our economy. We have imagined families sitting and talking in their living rooms, church small

Photo: Ryanrodrickbeiler.com





groups supporting one another in difficult times, and groups of young people committing their lives to service.

Why do seminary students need to read *Rediscovering Values*?

Unfortunately, when I was in seminary, we never talked about economics. But where we spend our time and money says a lot about what we value. I coined a phrase in D.C. a few years back, "Budgets are a moral document." I want to expand that phrase to now include calendars. Like a budget, calendars reflect who's important and what's important.

It's important for future church leaders to not only prepare to help their congregations explore their deepest held values through where they spend their time and money, but it's also important for future leaders to evaluate their own priorities.

A crisis like this has the potential to re-connect churches to their own best biblical teaching on economics and to their own communities in new opportunities for mission.

How do we talk about the economy as Christians without digressing into politically partisan bickering?

We begin by exploring our deepest held values. For too long, we have been overtaken by new maxims: Greed is good. It's all about me. I want it now. I have three chapters in the book to counter those. Instead of, "Greed is Good", we need to learn that, "Enough is Enough". We need to reject the idea that, "It's All About Me", and see that, "We're In This Together." Instead of keeping up with the Jones', someone should check to make sure the Jones' are okay. I've countered the idea of "I Want It Now" with this lovely Native American ethic I called the Seventh Generation Mindset. You evaluate, indigenous folks say, decisions today by their impact on the seventh generation out. That would change things. These are not Republican values or Democrat values, but they are religious values.

Please see WALLIS on page 8

Review: *Rediscovering Values* is Wallis at His Best

BY BRIAN KILEY

Jim Wallis thinks we're asking the wrong question. As our nation continues to grapple with our economic crisis, Wallis, in his new book *Rediscovering Values On Wall Street, Main Street, and Your Street: A Moral Compass for the New Economy*, suggests that rather than asking, "When will this be over?", we need to ask ourselves, "How will this crisis change us?"

"When you start with the wrong question," Wallis writes, "no matter how good an answer you get, it won't matter very much." The wrong questions are questions that look at our current economic state and only seek economic answers. Such questions fail to recognize the moral deficit that contributed to the undoing of our economy, and fail to recognize the part we all play in our country's economic and moral recovery.

In *Rediscovering Values*, Jim Wallis seeks to steer the conversation about the economy towards the right questions, and in the process he provides some helpful answers to those questions. He begins the book with a trip to what he calls "Sunday School with Jon Stewart" in which he recounts Stewart's now famous interview with Jim Cramer from CNBC's *Mad Money*. Following that Wallis proceeds to take us through a thoroughly readable account of the circumstances that led to the economic collapse and tactfully calls for an infusion of moral thinking into our economic conversations. "When you so divorce morality from economy, the moral health of the society is the first causality; then we begin to worry about where all the values have gone," he writes.

While Wallis duly criticizes the shenanigans of

Please see VALUES on page 11

Jim Wallis in Pasadena

February 25, 7:00 p.m.

**All Saints Church
(132 North Euclid Ave., Pasadena, CA)**

Open to the Public

It seems that in our postmodern world there is a natural aversion to public conversations about things like "morals" and "values". How do you think the economic crisis has caused people to be more open to those sorts of conversations?

According to recent survey findings released by the World Economic Forum and Georgetown University, two-thirds of the 130,000 respondents, from ten countries, including the United States, believe that the current economic crisis is also a crisis of ethics and values. This crisis seems to have caused a lot of people to begin thinking about deeper issues of values and ethics. It's also caused them to reach out to religious leaders.

As I mentioned, I spoke at the World Economic Forum in Davos last year and suggested that the financial crisis is also a crisis of values. This year, the WEF invited me and other faith leaders back to speak in primary plenary sessions and made values one of the six pillars of this year's gathering. There's a growing awareness in all walks of life that we cannot ignore conversations about values.

You talk in the book about the increasing amount of "screen time" in the life of the average American. Why is this dangerous and what are some practical ways to reduce "screen time"?

Part of the reason for the increase in screen time is that the costs of screens are going down, while the cost of education is skyrocketing. And I worry about how screens can distract and pre-occupy our kids while reducing time for outdoor activity, sports, reading, or family time.

There are clearly benefits to what can take place through screens. I use both an iPhone and email. My younger staff has gotten me on Facebook and Twitter. Through these new mediums I'm connecting in unique ways with new audiences and making new friends.

But, there's also a fear that we can become isolated and allow screen time to replace face time. There's a risk of

simply reading about those who suffer, but never meeting them, because we have traded acts of kindness for overly informed isolation. There's a risk that we trade in email action alerts for movement building. Sending an email to Congress has a place,

but Martin Luther King could have never built a movement from sitting inside and sending emails.

You say in the book that, "the challenge for our country today is not only to overturn the tables of the money changers but also to rebuild on the values we have lost." How do we go about chan-

neling our frustration about the state of the economy into something productive that will lead to lasting change?

Change begins when some people begin to make different choices. Change grows when people begin to make different choices together. And when the critical mass of those who are making different choices gets big enough, change becomes a social movement. It is those movements that change history more than anything else. But first you have to believe in the power of choices enough to start making different ones.

Change never starts until some of us start believing that change is possible and then bet our lives on it. But usually the believing comes from doing—from beginning to make the different choices personally, in our families, congregations, communities, and nation.

My point is this: change begins with us. We must first be the change we hope to see. In my book, I try

"Change never starts until some of us start believing that change is possible and then bet our lives on it. But usually the believing comes from doing—from beginning to make the different choices personally, in our families, congregations, communities, and nation."

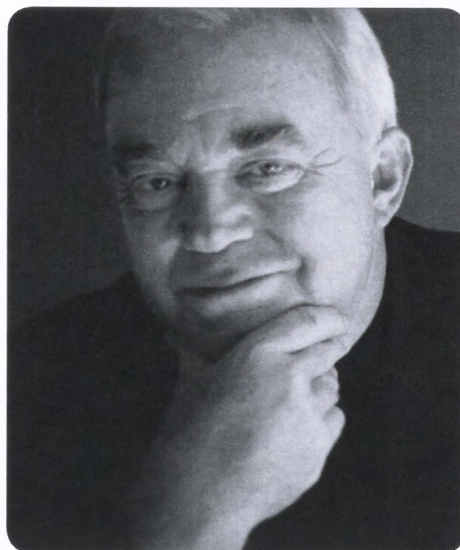


to not only describe what is wrong, but to begin to explore how to make things right. So you will find some very practical things you could do to begin the process of making choices that make changes. Let's call them moral exercises. Just as physical exercise only produces results when it becomes a habit, so moral exercises can become a discipline for lasting change.

There are, of course, numerous examples of malpractice by the financial elites that you cite in the book, but you also talk a lot about the responsibilities of ordinary citizens. How can ordinary middle class citizens play a part in forming "a moral compass for the new economy"?

We can begin by supporting institutions that are trying to model another way of doing business. My wife Joy and I began talking and decided to take our little account from Bank of America, and move it to a local bank that's been more responsible. In fact, there's a whole movement of people who are taking their money out of the big banks and putting it into smaller, community banks.

I talk about good bankers and good banks in this book. One of my favorites is Ron Hermance. Ron is a banker at a regional bank in New Jersey. His colleagues said, "Bundle these mortgage securities, you'll make a lot of money." Ron said, "yes, but I have these customers and we have a relationship. They know me, I know them. I'd lose that." They said, "Yeah, but you can make a lot of money." He said, "I have enough money, I want to keep my relationships." Ron didn't need a bailout. His bank did fine. And he appeared on the cover of *Fortune* magazine as Banker of the Year, and he just won the First Annual George Bailey Award. Do you remember Jimmy Stewart's *It's A Wonderful Life*? Rent the movie. It's about banking. So Ron now tells me, "I love it when people come and they



say, 'Hey, George.'" There are banks like Ron's that are better places for my money, my kids' college savings account, and all the rest than Bank of America.

I want to add another quick comment here. Often people ask me, who is to blame for the economic crisis. Should we blame Wall Street, should we blame individuals or should we blame Washington? I think all three played a part in our current financial crisis. But, we need to move beyond blame to change.

We need to play our part as individuals, because as I mentioned change begins when some people begin to make different choices. But, we cannot be satisfied simply with our individual choice and change - we must call others to join with us. We also must call upon Washington to hold Wall Street accountable for their actions. If we do not hold Washington accountable, high paid lobbyists will set the financial path for the future - a path that once again leads to boom and bust. **S**

Jim Wallis started *Sojourners* in 1971. Their mission is to articulate the biblical call to social justice, inspiring hope and building a movement to transform individuals, communities, the church, and the world.



Sojourner

Continued from page 3

of the poor, those who are often hit the hardest by the irresponsibility of others.

Our major policy campaign so far this year is comprehensive immigration reform, as we advocate for fair and humane legislation that welcomes—and does not oppress—the strangers living among us (Exodus 23:9), and treats all involved as human beings made in God's image. And coming up: nuclear non-proliferation; financial reform; and preparing for this year's Poverty Forum.

As the Policy and Outreach Assistant, my job involves backstopping the rest of the policy department. In any given week, I can end up working on any or all of the issues mentioned above. And my responsibilities range from researching policy issues and tracking legislation to drafting emails urging action on a particular topic to meetings on Capitol Hill with congressional staffers or other justice-minded organizations. I'm certainly kept busy, but I love it!

Broken systems need fixing, unjust institutions need correction, and change for the better needs to happen at an institutional level as well as an individual level. It can seem daunting—and with the slow pace of politics and the acrimony that tends to accompany political gamesmanship, it's easy to get frustrated and disillusioned. But the God of justice is bigger than broken systems, unjust institutions and partisan bickering. God is seeking people to partner with him in the work of building for the kingdom on earth. I'm just trying to do my little bit. **S**

Justin Fung (MAT, MACCS, '09) didn't go to work much last week on account of the weather. He misses the sun.



CHAPLAIN'S CORNER

From Chaplain, Eunhyang Priscilla Sihm (신은향 교목)

Fuller 형제, 자매 여러분, 겨울학기를 잘 보내고 계신가요?

8주차에 접어들면서 피곤하고, 수업과 과제들로 지쳐가고 있나요?

바쁜 가운데 잠깐 서서 내가 어디에 있는지, 무엇을 하고 있는지, 내 주위에는 누가 있는지, 그리고 하나님께서 지금 나를 여기에 두신 계획은 무엇인지 묵상해 봅시다. 나의 여행계획표를 한번 더 점검해 보고 목표지를 잊지 않도록, 그리고 여행의 괴로움 뿐만 아니라 즐거움도 놓치지 않도록 합시다. 함께 여행하는 사람들에게 웃음을 건네는 것도, 도움의 손길을 내미는 것도 잊지 맙시다. 은혜와 평안을~

이사야 55:8-9

이는 내 생각이 너희의 생각과 다르며 내 길은 너희의 길과 다름이니라 여호와와 말씀이니라. 이는 하늘이 땅보다 높음 같이 내 길은 너희의 길보다 높으며 내 생각은 너희의 생각보다 높음이니라.

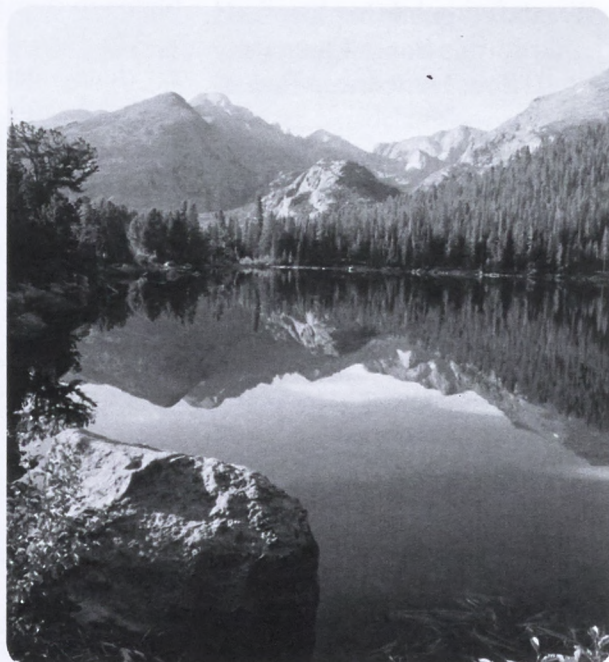
Dear brothers and sisters at Fuller, how are you doing in the midst of the Winter quarter?

Are you getting tired and exhausted with your classes and assignments in the 8th week?

Why don't you pause to meditate on where you are, what you are doing, who is around you, and why the Lord thought to put you there at this time? Let us check our itinerary once again that we might not get lost from our destination. Let us experience some fun as well as some toil during this journey. Let us not forget to give a smile to other companions and to give a hand when they are in need. Grace and peace to you!

Isaiah 55:8-9

For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. S



Values

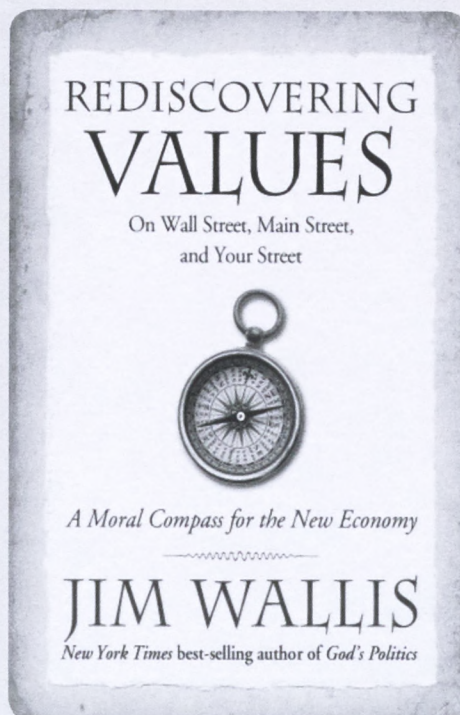
Continued from page 7

Wall Street, he is careful to demonstrate that cleaning up our economic and moral mess is indeed a task for Wall Street, Main Street, and our street. Rather than focus strictly on our own well-being, Wallis suggests we must rediscover a more communal ethic, one that recognizes that, "we're all in this together." In doing this, we also need to dispel various cultural myths ranging from "bigger is always better" to "the wealthy are so because they are responsible and righteous, and those who are poor must be irresponsible or even immoral." He also rightly questions the notion that trusting the "invisible hand" of the free market is a good thing, and ably demonstrates the need for a moral intentionality rather than blind trust in the amoral invisible hand.

Wallis builds upon the foundation of this kind of thinking to suggest ways that people of faith can be a part of solutions that will not only lead to economic recovery, but will bring about moral transformations that will fundamentally shift the way that we think about economics. He suggests important ways that banks can change their practices, but focuses much of his attention on how individual citizens can make small changes to both their practices and their values that can aggregate into major societal shifts. Wallis argues, "Change begins when some people make different choices. Change grows when people make different choices together. And when the critical mass of those who are making different choices gets big enough, change becomes a social movement. It is those movements that change history more than anything else."

Those familiar with Wallis' work with Sojourners or with his best-selling book *God's Politics: Why the Right Gets It Wrong and the Left Doesn't Get It* will remember his fa-

mous statement, "Budgets are moral documents," a statement he has used when calling into question the



budgetary priorities of the United States. In *Rediscovering Values* he argues that calendars are moral documents as well. The way that we spend our time says something about what is important to us, and Wallis suggests that as demands on our time continue to increase we are going to have to be all the more disciplined to make sure that the busyness of our calendars doesn't crowd out personal ethics. Wallis is able to speak to this matter with integrity, since he, an in-demand public figure, makes significant sacrifices to be available to his two young children.

Wallis closes the book with "20 Moral Exercises" that ordinary citizens can put into practice to help foster a new moral vision. These exercises include everything from intentionally evaluating how much time one spends in front of a screen versus with one's family to auditing one's lifestyle to see where simplifica-

tion may be feasible to helping their churches become more environmentally and ethically responsible in their purchasing decisions. These 20 exercises are sure to promote lively conversation and creative action amongst Christians who read this book together.

Rediscovering Values is truly Jim Wallis at his best. If I were currently leading an adult small group I would start the group studying it immediately. The questions the book raises are simply too important to ignore. The book is not overtly partisan, but it deals bluntly with the political and economic challenges we are facing as a nation. Despite this honest portrayal of the brokenness of our society, there is a sense of optimism to the book that I found both inspiring and refreshing. Wallis' solutions are not simplistic, nor are they entirely dependent upon the powers that be in society voluntarily cleaning up their act. Instead, Wallis locates the solution to our economic and moral woes in individuals and communities of faith who are willing to take seriously what their faith tradition has to say about economic and moral values. He goes beyond merely encouraging change and offers practical steps that people of faith can take to create a moral compass for a new economy. *Rediscovering Values* is an enlightening, convicting, and stimulating read that could well become one of the most important books of 2010. **S**

Brian Kiley (4th yr., MDiv) would rather point the finger at Wall Street than change the way he lives. Just kidding.



FULLER HAPPENINGS

Fuller's Hispanic Center Celebrates It's 35th Anniversary

February 22-25 with several events around campus. For detailed information, visit www.fuller.edu/hispano.

2010-11 PARISH PULPIT FELLOWSHIP Applications are being taken for the 2010-2011 Parish Pulpit Fellowship. One to two fellowships are available (\$24,000 for single recipient; \$28,000 for a married recipient, if spouse accompanies) to graduating MDiv students who are committed to parish pulpit ministry. Recipients must have completed all degree requirements by the end of spring quarter or summer quarter, 2010. Awardees are expected to travel and study overseas during the 2010-2011 academic year, beginning in the fall of 2010. Applications are available at the School of Theology Dean's office 626.584.5300 or e-mail sot-deansoffice@fuller.edu. Application deadline: Friday, March 19 by 5:00pm.

COMING SOON, SCHOOL OF THEOLOGY LECTURE SERIES SPRING 2010 Dr. Scott Cormode and Clayton Schmit will be giving their inaugural lectures on April 6 and April 20, 2010, respectively. **Dr. Cormode** will be presenting a lecture titled, "The Faithful Next Step: Forming Christian Leaders for the Future", and **Dr. Schmit** will be giving a lecture titled, "Walk Humbly With Your God." Visiting lecturer **Dr. Luke Timothy Johnson**, New Testament professor from Candler School of Theology, will conclude the series with the 2010 Payton Lectures May 5-6 with two lectures under the theme of, "Spirit and Body: the Corinthians and the New Creation". All are invited to attend. For more information contact the SOT Dean's Office at 626.584.5300 or theology@fuller.edu.

MINISTRY ENRICHMENT SEMINAR FROM FIELD EDUCATION Topic: Understanding Hospital Chaplaincy: How to Prepare for CPE. Presenter: Rev. Cheri Coleman, Chaplain at Methodist Hospital, Arcadia, CA. Time: Tuesday, February 23, 3:00p.m.-5:00p.m. Location: Conference Room 220 (2nd floor, 490 E. Walnut St.). For more information, contact Daniel Long at 626.584.5387 or fielded@fuller.edu

CHINESE STUDENT FELLOWSHIP (CSF)
10a.m.-11a.m., Thursdays in the International

Students Concerns Committee Room (above the ISO Food Bank garage, behind Taylor Hall.) For more info, contact Teng-Kuan Ng at tengkuan_ng@fuller.edu.

THE REFECTORY Beginning Monday, March 8, 2010, the Refectory is under the new management of Alegre Food Services. www.alegrefoods.com. New business hours: Monday-Thursday 7:00 a.m. -7:00p.m. Friday 7:00a.m.-1:30p.m. Grand opening: Monday March 29.

SERVICES

TAX TIME Tax preparer, licensed and bonded, e-filing available, specializing in ministers, Fuller students and staff. Reasonable rates. Serving Fuller since 1989. Ask for Tom Dunn at 818.352.8237

The Services section of the SEMI is for announcing services and events not offered by Fuller. Individuals are personally responsible for evaluating the quality and type of service before contracting or using it. The SEMI and Student Life and Services do not recommend or guarantee any of the services listed.

ANNOUNCEMENT



ALL SEMINARY CHAPEL

THE DISEMPOWERING SPIRIT

*Justo L. González, Theologian
Hispanic Ministries 35th Anniversary Celebration*

FEBRUARY 24, 2010

10AM

TRAVIS AUDITORIUM

ANNOUNCEMENT

African American History Month Luncheon & Lecture



Voodoo Chil' and The African American Character of the Black Church

When: Tuesday, February 23, 2010
Where: Payton 101—Fuller Theological Seminary
Time: 11:30 a.m. -1:00 p.m. (Soul Food Lunch Provided)
Cost: Free

Open to the Public

RSVP by Friday, February 19, 2010:
afam-studies@dept.fuller.edu OR
call (626) 584-5591—speak with Ms. Candace James

Keynote Speaker: Salim Faraji, PhD
Assistant Professor of Africana Studies
California State University at Dominguez Hills
Lecture Title: Voodoo and the African Character of the Black Church:
Revisiting insights from W.E.B. DuBois.

Sponsored by African American Church Studies Program
All Seminary Council—Ethnic Concerns